

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

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EXPLORATIONS IN UTAH.

The *Deseret News*, in referring to the increasing interest felt in Utah affairs, gives the following:—

"All are talking of Utah," says the trite old song, and verily the expression was both descriptive and prophetic. All are talking of Utah now—a-days—the religious, the moral, the political, the financial and commercial, and the scientific and mining portions of the civilized world. Utah, which once was so despised, that no man passed through her, if he could help it, is now the grand centre of attraction. No other Territory is talked of so much. Pike's Peak was once the rage, then Montana, then Nevada, but now it is Utah. Very likely in some things she is now overrated, as in times past she was underrated, but no matter, her name is up, and, despite philosophizing, there is much in a name, there is very much just now in the name of Utah.

The *New York Herald*, in commenting upon the exploring expedition of Lieut. Wheeler, says some things highly eulogistic of Utah and the Great Basin:—

His exploration will embrace areas in Utah, Nevada and Arizona. He will examine the southern and southeastern parts of the Great Salt Lake

Basin, and settle the mooted question as to the identity of the drainage further south of the Preuss and Sevier Lakes, and he will inspect the mineral ranges from Salt Lake down to the Virgen River, and thence down to its junction with that wild river of the great cañons—the Colorado. The silver-bearing ranges of Eastern Nevada will also be examined, and the lofty snow-clad and extensive Wahsatch range, the eastern boundary of the Great Basin. The geological branch of the survey will fix the limit within which mineral croppings may be reasonably expected, and beyond which it will not be judicious to search for them. Much of the labor of the survey will be devoted to this object, and particularly, inasmuch as the soil of Utah and Nevada being mostly desert, those countries must depend for their settlement and development mainly upon their mineral resources. But still, in this expedition, all the usual scientific departments will be fully represented. The scientific corps, the teamsters, packers, attendants, &c., and a protecting company of cavalry, all told, will number one hundred persons. That is the equipment with which Livingstone by England should be provided. Meantime side

parties from Wheeler's corps are engaged in geological examination around Great Salt Lake. * *

Now, from what we know already of the wonders of Utah and Nevada, we have no doubt that the reports of these forthcoming explorations will be of the greatest interest and importance. During the Mexican war, and for some years after it, the army officers, overland emigrants, and other pioneers passing through the Great Basin, concurred in the opinion that it was an utterly God-forsaken country, not worth one cent for a thousand acres beyond the few green patches along the mountain streams, which could be made productive by irrigation. Next came those silver discoveries in Nevada, from which hundreds of millions have been added to the general wealth of our country, and yet, perhaps, not over one-half the mountains of Nevada have been explored or prospected. Next came the Pacific Railroad, which has made even the Nevada deserts along the line valuable property, and which, from its branch road to Salt Lake City, and the recently discovered silver mines in the neighborhood, have advanced real estate in that little city to something approximating the scale of New York prices.

From recent travelers in Utah, moreover, we learn that there is no conception in the east of the mineral riches of that Territory; that its coal mines already furnish a heavy trade to the Pacific Railroad to the Pacific; that "Rocky Mountain Coal," a fine bituminous article, is the general fuel of San Francisco; that this coal is worth more to those timberless States and Territories from Utah westward, than all their mines of gold and silver; that the mountains west and south of Great Salt Lake to Utah Lake and its basin, are lined with silver, lead and iron; that farther south there are mountains of rock salt and mountains

of pure sulphur—the upheavals of extinct volcanoes; that they are building the Temple at Salt Lake City from great quarries of the finest granite in the world; that the soda, sulphur and boiling springs of Utah have never been numbered, and that down towards Arizona there are mountains, cliffs, rifts and cañons more wonderful than the Devil's Slide or the Devil's Gate of the Weber River, or the picturesque palisades of the Humboldt; that there are still thousands of acres of wild lands in the valleys and bottoms of the Salt Lake Basin, which can be made to produce from fifty to sixty bushels of wheat to the acre by irrigation; that limestone is the predominating rock in the Salt Lake Mountains, and that simply by solar evaporation the manufacture of salt from the saturated solution of the Salt Lake is a profitable business.

Lieutenant Wheeler's forthcoming thorough exploration will, no doubt, throw a flood of light upon all these resources of wealth; and we expect, too, that in the Colorado defiles and in the cañons of Southern Utah and Northern Arizona, it will give us many interesting discoveries of that ancient Aztec race, the ruins belonging to which in the valley of the Gila River and in the valleys of other tributaries of the Colorado, give evidence of considerable advances in the arts of civilization. The traditions of the present local tribes on the Gila tell us that the Aztecs, many, many generations ago, moved southward, and that Cortez found them in all their glory in their splendid semi-barbaric and semi-civilized city of Mexico. There are yet thousands of square miles of the mountains and sage brush deserts of Utah and Nevada still unexplored, and we anticipate, from the comprehensive researches of Lieutenant Wheeler's expedition therein, revelations of many new wonders, which will eclipse the wonders of Equatorial Africa.

Let a young man go on from fifteen to thirty-five, robbing his body of natural sleep, racking it with the insalubrious employment of convivial life, taxing his nervous system by the abuse of such narcotics as tobacco, and such stimulants as alcohol, and he will find himself sooner or later shorn of his manly strength, deficient in mental vigor, lacking in physical endurance, and a prey to ten thousand weaknesses of mind and muscle.—*C. R. Agnew, M.D.*

THE GERMAN EMPIRE AND THE POPE.

Prince Bismark and his imperial master have come to an open rupture with the Roman Catholic Bishop of Ermeland, whom they have deprived of his salary as a bishop, for holding and resolutely asserting the doctrine that when a bishop is compelled to obey either the commands of the Emperor or those of the Pope it is his duty to obey the latter, and, if necessary, to disobey the former. On the same grounds Prince Bismark and the Emperor are engaged in a warm contest with the Roman Catholic Archbishops of Cologne, Breslau, and of Posen and Gnesen, the three most powerful archbishops in the German empire; and it is extremely probable that these quarrels will also end in an open rupture, and in the withdrawing of the salaries of all the archbishops by the State. This is the more probable, seeing that the German Minister of Religion has intimated very plainly that the Government will propose such measures in the next meeting of the Parliament as will free the Roman Catholic laymen of Germany from the necessity of having recourse to the clergy in the ordinary relations of life, such as marriage and the registration of births. Much of the influence of the clergy, in all countries and all religions, arises from their connection with the rites of marriage and baptism, and in most cases their influence is considerably diminished when civil marriage and the private naming and civil registration of children are introduced. This has been done in France, and in some parts of Germany, with considerable effect, and there seems to be little doubt that one result of a continued quarrel between the Emperor of Germany and the Pope and his adherents, will be that the obligation to accompany marriage and registration with religious ceremonies will be altogether abolished.

It may at first appear strange that Prince Bismark (who is at least entirely free from religious fanaticism) and the Emperor (who has strong leanings towards religion, and has always been accustomed to treat his Roman Catholic subjects with perfect

fairness and equality) should allow themselves to be drawn into a quarrel with the bishops and clergy of a religious body which is strong both in numbers and in influence in the German Empire. Many persons are of opinion that they are unwise in entering on such a contest. But that cannot be their own opinion, for they are going deeper into the quarrel every day: and no one can doubt that they consider the reasons for entering into such a conflict stronger than those which would naturally induce them to live at peace with the whole of the German people without regard to their religious opinions. As the one great object of the policy of the Emperor of Germany and his very able minister is to establish the unity of the German empire, we may conclude they have come to the decision that they are more likely to further that end by resisting and defying the authority of the Pope and his clergy, than by attempting to conciliate them. In this respect their policy towards the Pope and towards the Government and people of France is the same. In both cases they believe their best course is to occupy the strongest position they can find, and to hold it with all their strength. This policy is very intelligible, but whether wise or the contrary remains to be seen. It is certainly a great misfortune to the German Government that it is brought into open conflict with the Roman Catholic clergy at so many points. In the newly-acquired provinces of Alsace and Lorraine, the Roman Catholic clergy, who have hitherto enjoyed a full share in the influence of the Catholic Church of France, suddenly find themselves the subjects of a Protestant Emperor, who is regarded with very unfriendly feelings by the Pope, and who in many respects openly defies the Pope's authority. In another part of the German Empire, Bavaria, the Roman Catholic bishops and clergy are striving to divide that kingdom from the German Empire, and to form a separate Government. In the Polish provinces of Germany, the Roman Catholic bishops are in a state of open rupture with the

German Government. Even in the provinces of Germany in which the Protestants have the majority, the Roman Catholics succeed in making themselves very troublesome. Now, the one offence which the German Government does not forgive, is the attempt to break up the German Empire; and so long as the Roman Catholics, their bishops, and the Pope himself, aim at this object, so long will they have to fight a desperate battle with Prince Bismark, the Emperor, and the greater part of the German nation. This war may probably continue for some years; but the German Government is evidently determined to make great efforts to bring it to a close as soon as possible, and especially while it is at peace. It would be rash to predict the result. In Germany proper, both north and south, there is a strong feeling of nationality in its favor, so powerful that it will probably overpower and bear down Roman Catholic influence. But in Alsace and in Polish Prussia, wherein the national as well as the religious feeling is against the Government, the struggle threatens to be much more

deadly, especially in Alsace, to which the proximity of France gives great additional strength to the resistance of the people to every kind of German influence. In that country, the people, many of whose ancestors were Protestants when the province was occupied by the armies of Louis XIV., have become violent Roman Catholics in the rural districts, and unbelievers in most of the towns. The Germans might get on pretty well with the latter if they were not mostly of French origin and passionately attached to France on political or historical grounds; but in the rural districts, and especially in the mountains, the peasantry are very zealous Roman Catholics, and, if they remain in the country at all, will give great trouble to the German Government. A good number of them have already left both Alsace and Lorraine—many for Lower Canada, where they can find a people greatly resembling themselves in habits, language, and religion, and where they can live in peace and quietness under the generous rule of our good Queen Victoria.—*Liverpool Mercury*, Oct. 2d.

A WOMAN'S VOICE.

A lady signing her communication "Country Woman," in addressing the Editor of *Woman's Exponent* says:—

Having finished my washing, got supper over, and the children to bed, I sit down to write to you. I notice that you seem to avoid personalities in your publication as much as possible. But what I have to say is chiefly concerning myself and my private affairs, and yet is illustrative of a principle. Once, I considered it scandalous and outrageous for our family concerns to be bandied about and ridiculed or groaned over by all the blockheads in the Christian communities around us; but now I have become so used to such things that I wish to say something about it myself. I desire to tell something of what celestial marriage has done for me, and I hope you will publish it.

When a girl, at home with my parents

and brothers and sisters, I had a most wretched disposition. Not that I wilfully did wrong, nor yet that I was so simple as not to know better than to talk and do as I often did; but somehow I seemed to be impelled to make myself a miserable, ungrateful, disagreeable creature.

After marriage I kept it up. My husband was always kind and affectionate, but I would be annoyed and unhappy all the while. When children were given me, and the cares and duties of life were multiplied, I grew more and more fretful and disagreeable. I have wondered how my generous, peace-loving husband ever stood my constant irritableness, and endured to live with me; but I suppose his love for me, ungrateful as I was, and his firm faith and trust in God, helped him to bear it all. When my second child was two years old, and

six months before my third one was born, my husband gently, yet earnestly laid before me his desire and determination to take another wife. Notwithstanding the principle was an old one to me, that my husband should think of adopting it was new and surprising. I knew he believed that I would oppose him; yet I also felt from the first that his course was right, and that in justice I could not raise a single objection. I determined to astonish him as much as he had done me. I therefore put my arms about his neck and kissed him, a thing I had rarely if ever done before, and whispered, "All right; I am going to be a good girl; see if I don't!" This was after a little reflection. I then asked my husband to leave me to myself, which he did. I spent the afternoon in prayer and contemplation, not with tears and head and heartache, as I am aware some of my less-reflecting sisters do, and have done. I knew the woman who was to become a second wife to my husband was a true, whole-souled woman; sweeter-tempered, more affectionate, obliging and unselfish than myself. Gossip would soon say either that I wronged and trampled on the poor girl, or else that she had fairly won my husband's heart from me. And I was aware that gos-

sip could speak truly concerning these things, unless I altered the course I had been pursuing. I made up my mind that if slander ever spoke of me as she had done of others, she should bear false witness. I would do right. I would live nearer the Lord than I had ever done, would seek His Spirit more diligently than I had ever known how to do before; I would try to be so good and just and self-sacrificing that no one, however worthy, should supercede me in any of my lawful claims. I promised this to myself and to the Lord. I have kept that promise so far, and the Lord has rewarded me every day. I have become pleasant and cheerful in my thoughts and in my ways; a truer and more consistent helpmate; a more devoted and faithful mother; a stronger, purer and better woman; and happier in life than I ever was before being brought into the practice of the law of celestial or plural marriage. Whoever may allow "polygamy," as practiced by the real Latter-day Saints, to make them weak and miserable, I know that it can and will bless and exalt those who enter into and live in it wisely, for this is what it has done for me; thanks and glory be given to the Founder and Creator of the eternal law!

PREACHERS' DIET.

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The art of eating as a means of grace, and a condition of ministerial success, is illustrated by the experience of Henry Ward Beecher. In one of his Yale College lectures, he says:—

Next comes the stomach. In regard to that, everybody feels that he must not be a glutton nor a gourmand, but there is very little discrimination and very little observation as to the quantity and quality, and the times and seasons of eating. Preachers may be divided into two great classes: the sanguineous class, who cannot eat much if they are going to think or speak; and the class who have the extreme nervous temperament, who cannot speak or work unless they do eat. On Sunday morning, when I wake, my first thought is that it is

Sunday morning, and the very idea of it takes away my appetite. I go down, drink a cup of coffee, and eat an egg and half a slice of toast. That is all I can eat. There is just enough to sustain my system. Then I preach, and, if I have not done very well, I am hungry; but if I have done very well, I cannot eat much dinner. That is because there is a reaction of the nervous influence of the system. The whole system is working so much by the brain and the nerves that the stomach does not crave anything. Just as great grief, or fear, or any other extreme passion, takes away appetite, so does active preaching. Ordinarily, I take but a moderate dinner on Sunday. Supper with me is at 5 o'clock in the afternoon, and I usually take a

cup of tea and a small piece of cracker. That is all I can take. Then I go to my evening work, and when I get through, I sometimes am satisfied to take nothing but an orange, which I eat to give my stomach something to do until morning, and to keep it from craving,—for often a fit of craving will give one a nightmare as quickly as overfeeding will. At other times I feel a strong appetite, and then I eat. Perhaps once out of five Sundays I eat more just after preaching, morning or evening, than I do all the rest of the day put together. The system indicates it, and therefore I am not harmed by it. It does not disturb my sleep, and digestion goes on perfectly.

Now the point I take is, not that you shall follow this, but that you shall find out, accurately, in regard to your own eating, what obstructs and what does not obstruct your mental operations. If you go to your study after a hearty breakfast, and you find it takes you from 8 o'clock to 11 before you really get into your work, you may be pretty sure that you have overloaded your stomach, and that the energies of your system have been so busy in the work of digestion, that you could not call them off to do brain-work. But if you get up from the

table after a comparatively light meal, which requires but little digestion, and when you go into your study find that you can apply yourself at once to your labor, it is because you have eaten in due proportion to the needs of your system. Eating is to the work of the human body just what the firing up of an engine is to traveling. Eating is a means to an end. It is not a habit nor a social custom merely. It is not a question of luxury. Do men eat stupidly, and simply because they are hungry? You eat to make working force; and as the engineer keeps his eye all the time on the steam-gauge to know the number of pounds of pressure, and to regulate it to the various conditions of going up or down grade or on a level, and to the number of passengers he is carrying, so does a man eat, or so ought he to eat, all the time gauging himself. You have, in fact, to eat much or little, according to the work you have to do. When you come back from a journey, you must be careful not to overwork yourself, and not to eat too much. If you are in regular harness and are working, you ought to know what you shall eat. Your business is to eat so that you can think and work, and not for self-indulgence only.

RELIGIOUS APATHY IN FRANCE.

The class of earnest and independent thinkers on matters connected with religion is so small in France, that the tendencies of the age in this respect are somewhat slow to find a response here. To any one who has followed in England, but especially in America, the progress of really free thought, what goes by that name in France is alike barbarous and flippant, and one has only to read its organs to become convinced that the intellectual influence which this French school can exercise upon the mind of the present day is of the most infinitesimal description. Between this and Ultramontanism there is scarcely anything but indifferentism. One is led into this train of thought by observing how

comparatively little interest in this country is excited by the important religious events now pending in Europe, and the changes which they portend, and by reading the criticisms upon them in the papers. As a general rule, religious reform is forced upon ecclesiastical organization by laymen, or, at all events, if not initiated by them, liberal clergy are always sure to find in the thinking masses of the nation encouragement and support. Such is not the case, however, in France. Such men as Pere Hyacinthe or the Abbe Michaud have no backing among independent and earnest religious thinkers, simply because there are none. Good Catholics are bound by their consciences to believe, and

not to think ; bad ones are not worth having, and the "Freethinkers" are old-fashioned scoffers at everything serious, and have no original or religious ideas at all. The consequence is that there is no encouragement for priests to risk everything on a point of conscience, and France seems destined to hang as a dead weight upon the intellectual, moral, and religious progress of the age.

It was curious to read the comments of the French press, for instance, on Pere Hyacinthe's marriage ; he was scoffed at by the infidels because he believed in a God, denounced, in what may without exaggeration be termed "Billingsgate," by the pious because he believed in a wife, while the masses, who were neither one thing nor the other, seemed aghast at a phenomenon they could not comprehend. The anomaly that appeared to puzzle these indifferentists, who probably never attend mass themselves, was, how a priest could administer the Sacrament with his wife in the church. But we have had other and quite as stirring clerical episodes as the marriage of Pere Hyacinthe. There was the *proces* of the Pasteur Steeg, which involved not so much a religious as a political principle, and, therefore, created a little more interest, but there can be small doubt had the verdict gone the other way, and the Protestant *pasteur* been convicted of blaspheming the Catholic Eucharist, the public would have acquiesced in the result. The scandal of the priest Dafour excited a little more interest because there was a lady in the case, but if there were any earnest religious sentiment in the country, the articles written on the subject would have treated the offence with at least as much seriousness as they would if, instead of flirting, he had committed the offence of marrying. So France, as a nation, takes scarcely any interest in the Old Catholic movement. There is, so far as I am aware, no society in Paris, however small, in communion with the Congress at Cologne, and this, not as I have said, because the people are too good Catholics, but because, for

the most part, they are only nominally Catholics at all. Excepting from a political point of view, it does not interest them. If the Old Catholics were likely to split the German Empire, then, indeed, they might hope for sympathy from France ; but, as a mere development of the religious instinct or an effort to reform or destroy their church, it seems not to concern the thirty millions of these French Catholics who go in crowds upon pilgrimages to La Salette or Lourdes to cure their sore eyes, but few of whom would think it worth while to go on a pilgrimage to Cologne. I should be curious to know how many French Catholic laymen are at that meeting. The best accounts of the proceedings there at present appear in the *Débats*, from the pen of the Protestant *pasteur* and Deputy M. Pressense. Taken in connection with this movement there is enough to interest a Catholic nation in the pending dispute between the Bishop of Ermeland and the Emperor William of Germany and his Chancellor, a dispute which English Protestants thought themselves called upon to send a deputation to Berlin about ; and now at last, to crown all, comes the dismissal from his functions of Bishop Mermillod by the *Conseil d'Etat* of Geneva. This has, it must be admitted, produced something of a sensation, because Bishop Mermillod was well known in Paris, and frequently preached on special occasions. This new conflict, arising so unexpectedly, and yet in one sense so opportunely, has made an impression even on the most thoughtless on these subjects. It seems more than a mere accident that blow after blow from such opposite directions should thus assail the Church of Rome ; and there appears to be a sort of vague feeling growing that these are the premonitory symptoms of a gathering storm, which is likely before long to rouse from their apathy the most indifferent of Catholics, and to burst over Christendom with a violence which, for the time, will reduce to insignificance the political interests which it will involve.—*Times' Special Correspondent.*

Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are made to feel.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 8, 1872.

MAXWELL'S PROTEST.

EVIDENCE is never lacking to show the determination of Federal officials, and some others, to bring trouble upon the Latter-day Saints in Utah. A spirit of antagonism to truth and righteousness, and the workers thereof, has never been lacking. Jesus in his prayer to his Father, said of those who had received his word, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Thus it has ever been. Thus it is. And so will it continue, we suppose, until the kingdoms of this world shall be given to our Lord and his Christ.

The returns of the election for Territorial Delegate to Congress having been received from all parts of the Territory, Secretary Black, in the presence of Governor Woods and others, counted the votes, and announced that George Q. Cannon had 20,969 votes, and George R. Maxwell 1,942. Upon this announcement General Maxwell, who was present, read a protest against the giving of a certificate of election to Mr. Cannon. Messrs. S. A. Mann and John T. Caine, who were present to represent Mr. Cannon, quoted the law relating to the matter, showing that the duty of the Governor was to give the certificate to the candidate having the largest number of votes, and that the Congressional House of Representatives only could decide as to the qualifications of the members of that body.

Mr. Maxwell, in making this protest, shows that he has not profited by his experience of the spring of 1871, at which time he contested before Congress the right of the Hon. Wm. H. Hooper to act as Delegate for Utah Territory. About that time a "mushroom town" named Corinne, had an existence, and was occupied by a transient floating population of miners, gamblers and adventurers; these, with some few others in and about Salt Lake City, cast 1,693 votes for this Maxwell. In referring to this, at the time, the Washington correspondent of the New York *Herald* said:—"The Gentile town of Corinne polled more votes than it had inhabitants, a fact which even some of the sinners at Corinne will be willing to substantiate; but notwithstanding this, the Gentile candidate (Maxwell) was overwhelmed by the superior numbers of the vote for Captain Hooper, the people's candidate." Congress, at that time, would not sustain his protest. Now, he enters another. He is not beaten; not he. There is an increase in the votes cast for him. He has now 249 votes more than he had two years ago! Why should he be deterred from entering his protest. If Mr. Cannon has a majority of nineteen thousand and twenty-seven, they are Mormon votes, and if no Mormon votes were cast, General George R. Maxwell would have a majority! Why should he not protest? In doing so he knew he had the unalloyed sympathy of the Governor of the Terri-

tory. Unfortunately, however, for the protester, the cool, uncompromising letter of the law in the case, was leveled at his Excellency by steady matter-of-fact hands, and the protest had, out of sheer necessity, to be disregarded. The only way now left to show persistency, is for the protester to renew his experience and enter his protest before the House of Representatives in Congress assembled. He has much more to encourage him to do this, than may at first appear to the uninitiated. This course will be considered meritorious by the Chief Executive of the Administration at Washington, by which chief, Mr. Maxwell was appointed Registrar of the Utah U. S. Land Office.

President Grant has not disguised his hostility to the Mormons in general, and to their leaders in particular. Never remarkable for statesmanship, one leading passion of his administration has been to "solve the Mormon problem;" that is, to destroy their Christian unity and religious associations, and to introduce the civilization of New York, Washington, Chicago and St. Louis. He has essayed in divers ways to do this, every one of which has been insulting, oppressive and subversive of the liberties of a free and independent people under the Constitution of that Republic, of which he is the sworn supporter.

Of the measures adopted by President Grant and the present Administration, brief reference may be had to a few. An ex-military officer named J. Wilson Shaffer was appointed Governor of Utah. This man was selected because he was considered a fitting instrument to subvert Mormon rule. One of the first acts of this Governor was to issue a proclamation appointing Gen. P. E. Connor Major General of the militia of Utah; a man well known to be very hostile to the Latter-day Saints. On the same day, another proclamation was issued by this Governor, forbidding and prohibiting all musters, drills, or gatherings of militia, except by his order; and this proclamation was to be obeyed in an Indian country, constantly liable to Indian depredations at points from 100 to 400 miles from Salt Lake City, the residence of said Governor. Six weeks after the publication of these oppressive proclamations, this Governor breathed his last, dying of consumption, under which he was laboring when he arrived in the Territory. But his fierce opposition continued to the last. The *New York Times* says that, three days before his death, "Lieut. Gen. Wells asked Gov. Shaffer to permit the annual muster of the Mormon militia. The Governor in a fierce, bitter answer, refused to grant the desired permission." President Grant was not mistaken in the man.

The day after Shaffer's death the following dispatch was published:—"Washington, Nov. 1st, 1870:—The President informed General Cullom a member from Illinois that he intended to appoint as successor to Shaffer, Governor of Utah, a man who would pursue the same policy as that already inaugurated." This Mr. Cullom, was the introducer to Congress of what is known as the anti-Polygamy Bill. A correspondent of the *Chicago Tribune* in writing to that paper said that after reading over the bill he conversed with Mr. Cullom, who made the following statement to him—"My object is to put the polling of grand and petit juries in the hands of the United States' Marshals, instead of permitting the Territorial officers to interfere as now, and secondly, to break the power of Brigham Young and the leading spirits in the Mormon Church. I propose to remand the Territory to the Federal Marshal and Attorney, and make the troops go to their support." This bill passed

the House but was so flagrantly opposed to all liberty and Constitutional rights, that it was not acted on in the Senate. It was to the author of this bill that the before-named declaration relative to a successor to Gov. Shaffer was made. The public press stated that shortly after, the position as Governor of Utah was tendered by President Grant to Hon. Shelby M. Cullom, the author of the anti-Polygamy Bill; but he refused, because, as the Eastern papers stated, "it wouldn't pay."

Th animosity of President Grant to Utah rights was referred to by the Hon. John V. Eustace at Rockford, Ill., on the 7th of last August, in a public address. He said—

In the spring of 1870, Charles Wilson, of Kewanee, Ill., a lawyer of repute, was appointed United States District Judge of Utah. At or about the same time Wils. Shaffer, of Freeport, was appointed Governor of the same Territory. Shortly before that, Congress had enacted a law, offensive because of its special character, in reference to naturalization in Utah—a law which invidiously discriminated against resident foreigners there who sought to become citizens. It was presumed that Judge Wilson, in a case then pending in his court, would decide the law unconstitutional, and such a decision being contrary to the expressed desire of Grant, the necessity of its being withheld, or of a change being made in the court, became apparent.

Wils. Shaffer, as the agent of General Grant, interrogated Judge Wilson in reference to the matter, and, upon being assured by the Judge that such would be his decision, informed him that his successor would be forthwith appointed. Shortly after, and before any decision of the case had been made, Judge Wilson was removed, and one McKean, the willing tool of a military master, appointed in his stead. Of course McKean decided the infamous law constitutional, and of course the Supreme Court reversed the decision. This rebuke was not, however, sufficiently pointed to penetrate the thick hide of the great nepotist, as the sequel shows.

Not long after, Judge Wilson, who was at Washington, in company with the Hon. John B. Hanley, member of Congress from the Rock Island district, called upon General Grant, when the President was asked if any charges had been made, or were on file, against Judge Wilson. To this the silent one vouchsafed a smoky negative, and said that Wilson had been removed solely because of his intention to render a decision adverse to the constitutionality of the law in question; and that he, Grant, regarded the judges and all other officers of the Territory as members of the Governor's staff, and, if they could not carry out the Governor's orders, they must resign or be removed. This conclusive dictum ended the interview.

A sense of the fullest Executive approval has prompted Judges McKean, Hawley and Strickland to act on the provisions of the infamous Cullom Bill, although it did not pass and become law. This Executive support emboldened Judge McKean to declare in open court, in Salt Lake City on October 13th, 1871, "It is therefore proper to say, that while the case at bar is called 'The People vs. Brigham Young,' its other and real title is *FEDERAL AUTHORITY versus POLYGAMIC THEOCRACY*," or as it has been otherwise put, "the United States against the Church of Jesus Christ of Latter-day Saints."

Now, with the strong sympathy, and full support and encouragement of the Chief Executive of the nation, and of his appointees in Utah, who can wonder that General George B. Maxwell is encouraged to make his protest? And who can wonder, that he, even with a majority of 19,027 against him, does not despair?

J. G. B.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Elder Wm. C. Staines in writing from New York on the 16th and 17th ult, says—"I think it would be well for those coming in the last company to have warm coats, shawls or blankets for their railroad journey, as it may be cold weather about the Laramie plains in going up. They should not have what they will need for this purpose with their baggage, for no one is allowed to go to the baggage cars while *en route*, for fear of mixing or changing checks.

Bishop John Sharp is here purchasing railroad iron for the Utah Southern to lay the track to Payson, 75 miles from the city.

The *Minnesota* company landed on the morning of the 17th. The brethren in charge have done all they could to make their company comfortable. They all leave to-morrow, 18th, at 1 p.m., by special train, and will have a special train all through. The company are well and feel first rate."

CORRESPONDENCE.

Berne, Sept. 26, 1872.

President Albert Carrington.

Dear Brother—It is now nearly two months since I have written to you from Landschlacht, on the borders of Lake Constance. No doubt you wish to know what the Elders over whom you preside are doing, therefore I attempt to report: In the first place I will say that we are all well and in the full enjoyment of the blessings of the Lord. Elder Keller is doing a good work in the Zurich Conference, and is in reality a splendid successor to Elder Wilcken. Elder Reiser is now in the Oberland, with our native Traveling Elder R. Bachmann; they both labor with the utmost care and faithfulness. There are plenty of chances to do good. I thought best to leave the Jura Conference alone for awhile, and to concentrate our strength upon a point where *the way was open*. A few days ago brother Reiser and myself visited our new Branch at Interlaken, giving him an introduction to those Saints. I baptized two more families, and several will soon follow. While I am writing to you, I cannot omit stating the miraculous healing of several sick people. Among the first ones baptized at Interlaken was a girl nine years old, who had been sick for several years. She could hardly get from one place to another; her limbs

were nearly dried up and shrunk to a fearful degree; all over her body she was covered with maturated sores; she could not use her hands, and the fingers of her right hand were entirely without strength. After I had baptized the parents of this girl, I began to look after their children, of whom there were three little girls; the one mentioned above had long ago been given up by the doctors as a hopeless case, but the girl is remarkable for her intelligence and great faith in the Lord. When her mother wished to go to the doctor with her, she said, "No, mother, that is useless, and spending money to no purpose," and with prophetic words she added, "It is but a short time until the Lord will send somebody to heal me, then we shall all rejoice." In company with another native Elder we administered to this young believer, and now she is running round with the rest of the children, going to school regularly, and telling everybody who made her well. Another case happened at Thun: A brother who is the father of a large family, and who had been sick for years in consequence of overworking himself and poor living, had given up all hope of life, as he had the consumption in the highest degree. When I found him, he told me that very likely by the next time I would visit

his house, he would be in the grave. I tried to encourage him, and told him that the Lord would rather see him raise up his children, than to have them turned over to the world to be destroyed, at least morally so. After some conversation I administered to him, and now he is as well and lively as anybody, healthier, he says, than he ever was in all his life. At a Branch near Berne, called Scherli, sickness first seized the President of that Branch, and afterwards nearly all the members. First, one Elder went there to administer to the sick, until he was completely exhausted; then two Elders went, and in our meetings we prayerfully remembered them. Now all is well. Strange to say, the sickness in all those cases was either consumption or some other ugly disease, making people so heartless and poor in a few days, that naturally anybody would give up all hope. I do not know whether Elder Wilcken has ever told you the remarkable healing of an old man at Winterthur, who had, from an accident on the railroad, received an injury in his shoulder, so that he could not lift up his arm. When Elder Wilcken baptized that man he got well, and can now use his arm and shoulder as well as anybody else. There are several more of such cases which have happened lately, but I fear I am getting too lengthy; however, I cannot be still and hide the blessings of the Lord, for if I am not mistaken, it is my duty to report such things to you, that the work of our heavenly Father may be made known among his children.

Really we have a day of rejoicing, and there is a regular time of thanksgiving among the Elders and Saints. Most of the Saints are doing their best towards their emancipation from Babylon. We encourage them as much as we can. To find fault with them, or with anybody else, I cannot

see any reason. We are one, we have no trouble. The Saints and even strangers are exceedingly kind towards the Elders. If there are any "roughs," we try not to get within their reach, and follow the old Swiss proverb—"Burned children fear the fire."

The Saints are still busy scattering our books and pamphlets, and they do it in this manner: they buy from us a dozen or two pamphlets, or a volume of the *Stern*, at a very low figure, (we think it better to sell cheap, than to have our books in a useless place,) then they send their written or give their verbal testimony, and add a pamphlet or two. To come to the real truth, the Saints are excellent missionaries in this respect, and they prepare the way for us Elders in a splendid manner. It must be remembered that street-preaching is not customary in this country, and for an Elder to get an introduction is sometimes a rather difficult business, particularly if he is not acquainted with the language and the customs of the people. So we desire to add our testimony to the many faithful ones given by our brethren who have preceded us, and leave something for those who may come after us. I should like to travel a little more, but the business at the office gives me no more than about two weeks free in a month, which time I generally use for traveling. The rest of the Elders are constantly on the move.

Now I must close, for fear I might weary you. We desire an interest in your prayers and those of our brethren, while we do not forget you. Elders Keller and Reiser join me in giving you our compliments. Best respects to you and all at "42."

I remain, as ever, yours truly in the covenant,

JOHN HUBER.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 637:

No one not familiar with the circumstances which surrounded the people before and after leaving Nauvoo, can

conceive of the difficulties which President Young and his brethren of the Twelve Apostles had to contend with

in leading the people forth into the wilderness. His responsibility was, of course, far greater than that of all others combined; for he was the leader. To him all looked for counsel and guidance. If any were in trouble, they appealed to him for help. If there were difficulties, he had them to settle. The burden and direction of the affairs of the camp rested upon him, and it required incessant vigilance to maintain proper regulations in the camp, also to have the traveling properly arranged and the labors of the men managed to the best advantage. Let us give you a few instances, that you may form some idea of the weight of care which rested upon President Young during those days.

Hundreds of men left Nauvoo and crossed the river about the time the Twelve Apostles did. Many of them had but a small amount of provisions, and the teams and wagons that they moved with were furnished for the purpose of assisting the leading men to move and also to haul Church property. Three weeks were spent in camp at Sugar Creek until teams could be raised to haul the public property that was to go with the leading company, yet there were fifty teams lying there loaded with families who might very properly have waited until they had secured an outfit for themselves. While President Young and the other Apostles were there, eight hundred men reported themselves in camp without a fortnight's provisions. The camp was not more than one hundred and fifty miles from Nauvoo before President Young, who had started with one year's provisions for his family, had fed it all out. The other Apostles were in the same condition. This was a cause of constant embarrassment and difficulty. The men who ought to have been free to go ahead and find a suitable place for a home for the Saints were kept back. It seemed as if the people were determined not to let them proceed on their journey. They not only kept in their company and embarrassed their movements by requiring help in food, and occupying the teams that should have been used to assist them on their journey; but they exercised faith that the Twelve Apostles might not get far ahead of

them. Besides their prayers, there were hundreds at Nauvoo who were praying and importuning the Lord that they might be enabled to overtake the camp. All these were retarding causes, and the camp traveled so slowly that, in speaking upon the subject, President Heber C. Kimball said, it would take years to reach the mountains.

But while the above were causes of annoyance and perplexity, there were others which were of a more painful character than they were. There were men in the camp who would not be controlled. One of these was a prominent man, who, instead of giving trouble, should have aided in warding it off. Bishop George Miller was unmanageable; he would not observe order, and could not be controlled. Finally, President Young was compelled to say that he would be disfellowshipped from the camp unless he repented. This may have had some effect upon him for the time being; but if it had any, it was only temporary. He continued to manifest a disposition to draw off by himself, and to travel when and as he pleased. When a man indulges in such a spirit as he had, it is easy for a servant of God to perceive what the result will be. President Young remarked on one occasion that Bishop Miller sought to go ahead and separate himself from his brethren, but he could not prosper in so doing; he would yet run against a snag, he said, and call on him and the camp for help. This prediction was literally fulfilled not many months after. Himself and company did get into trouble through his running head, and help had to be extended to him. Within one year from the time of which we write, he openly apostatized, left the camp of the Saints, and moved to Texas, where Lyman Wight, one of the Twelve Apostles, had gone. He did not remain long there, but moved from that section of the country and joined Strang. Not long after this he died.

There were others, as well as he, whose conduct was painful in the extreme to the servants of the Lord. There were a few men in some of the companies who would pass spurious coin, or bogus money, as it was called,

upon the people when they had an opportunity. This brought a disgrace upon the whole camp; for if one man who calls himself a Latter-day Saint, or "Mormon," does a mean or wicked act, it is not usual for him alone to be blamed; but it is generally saddled upon the entire people. One day as Presidents Young and Kimball were standing together at the latter's tent, they heard an outcry at an adjacent camp. They immediately repaired thither, and they found that the principal man of that camp and three others were quarrelling about some property. It appeared that this man had let one of these men have some bogus money with which he was to buy property, and they were to share the profits. The man to whom he had given this money had not paid him the share which had been agreed upon; hence the quarrel.

An honest person can imagine how grievous and disgusting such proceedings would be to men like Presidents Young and Kimball. The former sharply reproved them for their conduct, and he told this principal man, that he could not govern himself, his family or a company, and unless he repented and forsook his dishonesty, the hand of the Lord would be against him and against all those who partook of such corruption.

His words were fulfilled to the letter. He and his whole family became apostates and very disreputable people, and the hand of the Lord was visibly against him. The man also to whom he gave the bogus money to pass, eventually lost his standing in the Church and went down.

Then there were men who broke the Sabbath and were careless about their other duties. There were others who were selfish and cared nothing for the rights of their brethren. We will relate an instance to illustrate this. One of the brethren who had been appointed to purchase corn, of which there was a scarcity in camp, made a bargain for a considerable quantity at twenty cents a bushel, for which he was to pay in feathers. You will doubtless think that feathers were a singular kind of pay; and if we did not explain, you would wonder where feathers could be obtained in the camp to sell

for corn. But these were feather beds which the Saints parted with to get provender for their animals, and, in some instances, food for themselves. They not only sold their feather beds, but they sold their crockery, cooking utensils, and such things as they could possibly spare. They thought they were destitute enough when they started from Nauvoo; but they were becoming accustomed to hardship, and they were willing to deprive themselves of articles which, under other circumstances, they would have thought they could not have lived without. This they did through the love which they had for the Gospel of Jesus Christ; and those who really had this love rejoiced and were happy in doing these things.

Having explained how Brother Howard Egan had feathers to sell for corn, we will return to the incident we were relating. Soon after he had made this bargain for the corn, another brother from the camp came up. He told the stranger that he would give him twenty-five cents per bushel for his corn, and he would pay him cash. Such an offer would be too tempting for many men to refuse, and this man accepted it, and the man who offered the cash, and the five cents more on the bushel, got the corn.

You can perceive from these few incidents which we have related how many were the cares and anxieties which rested upon the leading men, but especially upon President Young. The people were a good people, the best to be found in the world, for they were ready to forsake their homes and launch forth into an unknown wilderness for the sake of their religion; but they had many weaknesses, they were inexperienced, and many were ignorant. The responsibility which rested upon President Young was so great that he became greatly reduced in flesh, and his coat, that would scarcely meet around him before he started from Nauvoo, in the month of May, lapped over twelve inches! He entreated the people to be more united in spirit, and not to pray in such a manner that their faith was operating against the camp progressing on its journey. If a change did not take place, he felt that he would be brought down to his

grave. He remarked in a public meeting that he could scarcely keep from lying down and sleeping to await the resurrection.

How little do many young people and persons who come here now from the various nations know about the toils and difficulties endured and passed through by the servants and

people of God in the days of which we write. No one who is familiar with those days, or who has read the history of the journeyings of the Saints would ever murmur in the circumstances which now surround the people of these valleys, if he was not utterly destitute of the Spirit of God.

UTAH NEWS.

The *Deseret Evening News* furnishes the following items—

FOR CALIFORNIA.—Hons. Geo. A. Smith, W. Woodruff, and Geo. Q. Cannon, and A. M. Musser, Esq., left this city this afternoon, September 9th, as delegates of the Deseret Agricultural and Manufacturing Society to the California State Fair, commencing September 19th at Sacramento. Their duties are to gather, for the benefit of Utah, all the information they can concerning stock, wool, agricultural machinery, grapes and other fruits, and anything that may be useful to agricultural, horticultural and manufacturing interests generally. For this purpose they design visiting the great manufacturing establishments of the Golden State.

It is to be hoped that the visit of the above named gentlemen will be conducive to the advancement of the community here as well a source of pleasure and satisfaction to themselves.

NEW SCHOOL HOUSE.—A new school-house is being built in the Sixteenth Ward, which when completed will be large and handsome, a credit to the enterprising residents of the Ward. It will be two stories high, and rock is the material used for its construction. The southeast wing will be sufficiently advanced this fall to enable the people to hold meetings in it during the winter. The new school-house will be on the site of the old one, the latter having been torn down. We are pleased to learn that the people of the Sixteenth Ward have moved in this direction, and wish them success in erecting a public building that will do them credit.

CARS FOR THE UTAH NORTHERN.—We had a pleasant visit this morning, Sept. 11th, from Albert Dutton, Esq., who reached this city on Monday evening, having in his charge two new passenger cars—"The Ogden" and "The Soda Springs"—for the Utah Northern line, direct from the Jackson and Sharp Company's Works, Delaware. Mr. Dutton started for Salt Lake on the 25th of last month, and had a very pleasant trip. He states that during his journey delegation after delegation of railroad men and others waited upon him, desiring to examine and to learn the destination of the two cars, all expressing surprise that anything so elegant and complete should be for service in the Rocky Mountains. These cars are capable of seating 46 persons each; they are constructed with the latest improvements, having the Miller Coupling Platform, patent ventilators, improved water tanks, etc. They are handsomely finished, the inside being black walnut, ash and chestnut, and cost, we are informed, somewhere in the neighborhood of five thousand dollars each.

Mr. Dutton expresses great surprise at finding such evidences of civilization and comfort on every hand in Utah; and says that if it were not that business engagements compel his return to Delaware, he should be tempted very strongly to make a permanent residence here.

Payson, Sept. 10th.—We have a case of small-pox in a family lately from England. The patient is getting along finely. Every precaution has been taken to prevent the spread of the disease. The family have been removed from the town. There is no excitement.